dualism of the double Principle in the Sankhya view of things, Purusha and Prakriti, Soul and Nature. These solutions then must be put aside as untenable, unless we modify our first view of the Reality and concede to it a power of manifold •status of consciousness or a power of manifold status of existence.

But, again, the dual consciousness, if we admit it, cannot be explained as a dual power of Knowledge-Ignorance valid for the Supreme Existence as it is for us in the universe. For we cannot suppose that Brahman is at all subject to Maya, since that would mean a principle of Ignorance clouding the EternaFs self-awareness; it would be to impose the limitations of our own consciousness on the eternal Reality. An Ignorance which occurs or intervenes in the course of manifestation as a result of a subordinate action of Consciousness and as part of a divine cosmic plan and its evolutionary meaning, is one thing and is logically conceivable; a meaningless ignorance or illusion eternal in the original consciousness of the Reality is another thing and not easily conceivable; it appears as a violent mental construction which

has no likelihood of validity in the truth of the
Absolute. The dual consciousness of Brahman must
be in no way an ignorance, but a self-awareness
co-existent with a voluntary will to erect a universe
of illusions which are held in a frontal perception
aware at once of self and the illusory world, so that
there is no delusion, no feeling of its reality. The